

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

NUMBER

have hardly any thing that can be compared, in direct influence upon the common mind, with the weekly issues of our religious press.—*Norton's Literary Gazette.*

THE AUTHORITIES FOR BELIEVING IN SPIRIT PRESENCE AND MINISTRATION.

The Editor of the *Horizon Argus*, in noticing the *Spiritual Telegraph*, *Christian Spiritualist*, and *Sacred Circle*, published in this city, uses the following language:—

"The above publications are the leading organs of what is called Spiritualism. They are conducted with a good deal of ability, and are undoubtedly reliable exponents of the real phases of the Spiritual movement, which has arisen with such rapidity into a power, which all persons true to themselves, should look squarely in the face, for if human testimony is to be believed, if all rules of social comity are not to be abrogated, it is a power susceptible of doing great good or great evil, or perhaps either, according to the use we may make of it."

The simple truth recognized and set forth in this statement, gives authority to the moral evidences favoring Spiritualism, and suggest to us the conviction, that the time is not far distant when it will correct all our philosophy and beliefs on immortal life and Spirit intercourse—for moral evidence is the foremost element in bringing conviction and developing conversion in all social or religious revolutions. It may be the Spirit manifestations in the future—will be so developed and multiplied, that every family will have its *Medium* as well as its altar; but should they fail in giving the physical evidence of Spirit presence and power—the moral testimony and philosophic evidence from present and past developments remain to correct error and demonstrate truth. *Spiritual progress* is, therefore, one of the truths culminating from our present experience in the modern manifestations, and warrants the conclusion that *Spirit intercourse* is henceforth a *fact*, whether the physical manifestations continue or cease.

The writer of the above, however, does not depend on second-hand testimony, for in the following he predicates the impossibility of denying his "own senses," as a final reason for his logic and credence. On this point we quote him at length. He says:—

"Many of the phenomena indicate design, calculation, cunning and skill; and being at the time unaccompanied with any visible cause, or any direct agency of the Mediums, the hypothesis of Spiritual agency is the most rational. And indeed it is wholly impossible to account for much of the phenomena on any other hypothesis. There is much deception practised by evil-minded persons, we have no doubt, and that some of the apparent realities are mere hallucinations, we think very probable, yet, notwithstanding, we cannot doubt the evidence of our own senses, or unimpeachable human testimony."

"But a mere admission or conviction of the reality of the phenomena is not going quite far enough, for upon that admission hangs important consequences, a new field of investigation and thought is opened to us. The startling phenomena should be traced to the real causes, and if due to the voluntary action of departed Spirits, then we are at once assured of a great truth, of the immortality of the soul, and of its conscious existence immediately on the decease of the body. This, indeed, has long been the opinion of most men; but how long has it been a demonstrable fact, appearing directly to the senses?"

"Thousands, who before the advent of Spiritualism had no hopes or fears beyond the grave, now look upon it simply as a passage to another state of existence; death effects no change in the character of man—it neither purifies it or blackens it."

"If human testimony is to be credited, much suffering is alleviated, and many diseases cured by Spiritual agencies, and thousands profess to receive great happiness from the truths they think Spiritualism has given to them."

The argument of this extract must be conclusive with any one having faith in the moral nature or sensuous perceptions of his fellows, for the writer appeals to both in favor of the fact, and it is obvious import, so that we are somewhat surprised to find him backing off from the great and grand conclusion of Spirit-intercourse on to issues that have no direct bearing on the present argument.

That Christ is believed by many, in some way, to be God, neither affects the facts of Spiritualism nor the faith of the *Christian Spiritualist*, for the divinity of Christ in that sense is so exclusively speculative and theological, that very different methods of argument, as well as a widely differing class of facts, are necessary to get at both conclusions.

Spiritualism, however, can in no way be made responsible for any *phase* of Christian belief, for the evidence that warrants conflicting beliefs to A. and B., and the facts and arguments that speak a common language and develop a common conclusion, must be, and will be, more authoritative than any dogma, however ancient or generally venerated.

The *Christian Spiritualist*, therefore, may "deny that Jesus is God, or that Moses, the Prophets, or the Apostles, were inspired by him," and not be very "absurd" after all, for it may be one thing to read the teachings and comprehend the life of Jesus, through the theology of Paul or any other person, and quite another thing to draw your own conclusions from his four biographies—Matthew, Mark, Luke, and John. We hope, therefore, the further study of the "Gospels" and further reflection on the teachings of Spiritualism, will save the Editor of the *Horizon Argus* from the painful dilemma—"If Christ is not God, then a greater impostor never lived"—for the conclusion would be "absurd," and could not hurt anybody but the Editor of the *Argus*. When he knows Spiritualism and Spiritualists better, he will also know that the majority of them do not attach such wonderful importance to the writings of A. J. Davis, Charles Linton, T. L. Harris, Judge Edmonds and others, as to ignore or reject Christianity or the Bible—however gladly Spiritualists may accept the fruits of their Spiritual meditation and unfoldings—for with "the greater number," the Bible, (*not theological inferences*), is the most wonderful record of Spiritual communications, manifestations and revelations—to make no mention of the other characteristics of that much abused Book, known among men.

As the Editor of the *Argus* promises to return to the subject, we will wait his further reflections ere we offer the concluding remarks suggested by the latter part of his article.

ANNUAL MEETING OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

The Members of this Society will please bear in mind the above meeting, which will be held at the Rooms of the Society, 555 Broadway, on Monday, July 30th, at 11 A. M.

The duties of the occasion will require a full attendance, as a report of the past year is to be read, officers to be elected for the ensuing year, and other business items attended to, connected with the interest and usefulness of the Society.

A NEW SECT OF SWEDENBORGIANISM.

The general belief has been, that as a sect, the Swedenborgians were not only the most exclusive in their religious faith and social intercourse, but the most strict *authoritarians*, as they seemed mentally and spiritually to move and have a being in Swedenborg, rather than in distinct and well marked individualities on all subjects relating to the Spiritual world. This, it seems, is another of the many popular delusions, which some way or other has possessed the public mind, for we find speculation active and individualization going on among the Swedenborgians as rapidly and positively as among the members of any other branch of the Christian family.

Many there are who love Swedenborg as a large-hearted and large-headed Spirit, and think him intellectually strong and Spiritually mild when reflecting the pure and transparent sacredness of love, the beauty of holiness, and the nobleness and dignity of manhood and womanhood, who, nevertheless reject him as authority, because the educational blends with the Spiritual man, and destroys the Divine unity, which, when whole and entire, makes the model man, and outlines the harmony of the Father.

Many such may be found among the Spiritualists, who freely use and thankfully accept any suggestion Swedenborg or his followers may give in favor of a higher and diviner life; and we question if there are many who would withhold their grateful acknowledgements if the exclusive and dogmatic authoritarianism was permitted to be lost sight of in the devotional student of Nature and the pious meditator of the Bible; for such, Swedenborg must be to his most superficial readers. While, however, his followers and disciples contend for that exclusive and dangerous honor of *infallibility*, a large majority of Swedenborg's admirers will commune with him afar off, while many will break away from the heretofore fellowship of the sectarian, to enjoy the blessings of the free, in the light of the progressive man. Some such feeling as this has called into being a new sect of Swedenborgians, if we may believe the following, which we extract from an article in the *Sunday Dispatch*, detailing the views of a class of "*Rationalists*" in Newark, called the "*Rational Adventists*."

The writer continues:

"A friend of mine, who claims to be one of the Order, assures me that they are a peculiar class of Swedenborgians; that they do not imbibe the superstitions of the sect known under the title of the New Church. They maintain that the writings of Swedenborg, like those of the Scriptures, are grossly perverted by superstitious conceits. The Scriptures, they maintain, are a pure and heavenly Allegory, and are perfectly rational in their construction and meaning, when the principle of their formation is understood. This principle is the law of correspondence. By correspondence, they understand a sacred analogy. In other words, they teach that the Word of God is formed from appearances existing in the world of nature, art, and human polity; that good and evil, as they exist in the innermost thought and affection of humanity, are demonstrated in a world of Spiritual causes and effects, which they say is the Spiritual world. The Spiritual world is an object of discernment only to such as have Spiritual senses or rational sentimentalities. To the superstitious and irrational, it is a vast, incomprehensible, remote, and indescribable world; inhabited by God, and the Devil, and the Ruling Supremacies; and by innumerable hosts of angels, demons, and the departed Spirits of mankind. Irrational and superstitious people of all sects believe they go into this strange and unknown world when they die. The Rationalists, however, is not the faith of the Rational Adventists. They believe that God and Devil, heaven and hell, angels, spirits, and demons, are the real existences of the Spiritual mind; that the thoughts and affections of men are the only receptacle of such Spiritual existences. All else, to them, are but the mere conceits of religious ignorance."

"The Rational Adventists regard the doctrines of the 'Spiritual Rappers' as the logical references of the faith now entertained by all Christian sectaries. They say it is but fair to confess that if the things recorded in Scripture and by Swedenborg, were matters of civil history, there is no reason to deny the revelations of the Rappers. The Scriptures, literally interpreted, are an inexhaustible fountain of classical theories, infernal superstitions and mischievous practices. The proof of this is to be witnessed in the horrid air of sectarian ambition and error."

"The Rational Adventists say, that reason and common sense, in things of religion, must dawn upon the human mind before there can be any proper revelation of Jesus Christ among men. They also say that the fashionable sermons, prayers, and performances of the fashionable clergy will never introduce the reign of God or Kingdom of Heaven! They believe that Christ always comes, where he is wanted. They think that superstitious Christians are now in a worse predicament than were the Jews. Christians are looking for God to do something wonderful for them; while, in fact, their affairs are continually and rapidly getting worse and worse."

"The great Christian kingdom in the world is a baseless fabric. The real kingdom of God is a state of divine contentment. Ambition to be great is the 'delirium tremens' of every sect. The folly and madness of the sectarians should be restrained by rational considerations of the greatness of the Roman Church. Not one of the numerous churches in Christendom can ever rise to the magnificence of the Roman. And what is Rome in the eye of reason and common sense? A great monument of clerical ambition! an engine of oppression to crush the minds of ignorant millions! The little popes of Christendom, called popes, need the inspirations of common sense."

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MR. CONKLIN AND THE TRIBUNE.

Were it the first time we have been necessitated to call attention to the unprincipled conduct of the Editors and Reporters of the *Tribune* on all subjects relating to Spiritualism, we might manifest some surprise that a paper, having so many friends among the members of the Spiritual family, should be so reckless and suicidal of its own interests, but having seen during the past year frequent manifestations of mental blindness by the leading Editors of that paper, whenever a fact, argument, or manifestation was presented that favored the Spirits, we have long since concluded to leave them alone, since they are manifestly joined to their idol—public opinion.

It were a waste of time, good sense, and feeling, therefore, to put on paper even a *regrat* on the subject, but we wish the Spiritualists to remember these manifestations of mental and moral stupor, and, if possible, find some other daily organ, whose columns are, or will be open to all subjects having a bearing on the Spirit and genius of the age, and contribute towards its support, and work for its prosperity. If none such exist, let us hope the day is not far off, when some one, with soul, means, and magnanimity of purpose, will establish one, that in this freedom loving country, there may be one paper devoted to *humanity and its needs*. On the particular point that reminded us of the *Tribune's* late conscientiousness (!?) and large magnanimity (!!) it were useless to offer a remark, as the following, which we clip from the *Sunday Dispatch* explains itself and is sufficiently significant without. We should have called attention to the conduct of Mr. Chandler last week, did we not think the explanation would come from Mr. Conklin or some one in the *Circle* with a better grace. We leave him, therefore, to tell his own story, and make his own explanation. Writing to the *Dispatch*, he says:

Mr. Editor: "Knowing the liberality of the *Dispatch*, and its desire to tell the truth and justice to all parties, I venture to send you the following explanation of a transaction in which I was involved—the same having been misrepresented by a correspondent of the *N. Y. Tribune*, and the substance of his statement copied into your paper. I sent a brief communication to the *Tribune*, setting the matter in its true light, but the said paper has garbled and cut it down, that it only serves to give the true version of the very thing through your columns. A gentleman, as I supposed, called at my rooms on Wednesday, and received ticket No. 3. When his turn came, he was told he could ask questions 'audibly, mentally, and by writing.' He preferred asking them mentally. After a few moments, he looked up, and said, 'I have asked a question.' I replied, 'Then the Spirits can't answer it—if they could, they would.' He hastily replied, 'I am satisfied the whole thing is a d—d humbug.' This burst of ill-feeling on his part of course somewhat excited me, as I am but human; and I told him he would oblige me by giving up his seat to some one else, and he began to get up. He then turned to the ladies and gentlemen present. He replied that he would not do it—he would sit his ten minutes out anyhow! I then rose, laid my hand on his shoulder, and told him he must get up, which he did, without further resistance. Another person took a seat at the table, and was proceeding with his investigation, when Mr. Chandler, as he calls himself, came back, and interrupted operations by placing his feet on the ball at the bottom of the table leg. I then took him by the shoulder, and led him to the door, he resisting but slightly; and, as I closed the door, I told him I hoped that the next time he came among ladies and gentlemen, he would try to leave himself as a gentleman. This is the entire amount of *scrambling, kicking, striking, and pushing* that occurred. Had physical force been necessary, the probability is, I should have suffered—if no one interfered—as I weigh but 125 pounds, while Mr. Chandler must weigh 180."

[Now a word or two, by way of explanation.—

My rooms are freely thrown open to the public, by order of the Spirits, and I devote my time and attention to the subject, "without money and without price," feeling it to be my duty. Mr. Chandler paid nothing for the privilege of insulting me and those present; and hence, may have felt indignant at this *unorthodox* proceeding, as I learn he is or has been a clergyman. Besides ill-feeling—harsh, dogmatic feeling—always engenders discord, and interrupts communication; hence my request that Mr. Chandler vacate his seat to some one else—a seat, held by favor and courtesy, and not by right. The "circular pieces of wood" he speaks of are for the purpose of preventing the table from sliding, but the legs of the table are removed from these "pieces of wood," if requested by the investigator. As to my tipping the table with my hands, all sincere gentlemen and ladies are earnestly requested to call and examine for themselves—no matter how skeptical they may be. It will cost them nothing but their time; and the advice to hold their tongues is "prove all things and hold fast that which is good." J. B. CONKLIN.]

[P. S.—It may not be amiss to note that since the opening of my rooms, in April last, they have been visited, on an average, by fifty or sixty persons daily, and that Mr. Chandler is the first and last individual with whom I have had any difficulty. J. B. C.]

This, Mr. Editor, is verbatim what I sent to the *Tribune*, with the exception of the postscript, which I give from memory—but its substance and meaning are not in the least varied. I will not further crowd upon your space and impose upon your generosity, but close with the suggestion which has come to me, that, as the *Tribune* so perverted my communication to the purpose of falsehood, it may have done the same by Mr. Chandler's. Yours, respectfully, J. B. CONKLIN.

THE MISSION AND USE OF SPIRITUALISM.

While the materialistic mind is asking "what is the good of Spiritualism?" and the speculative inquirer is anxious to discover its mission, the Spirits are quietly instructing those in search of light, and explaining to them the use and mission of Spirit-intercourse and mediation. For the benefit of such, we extract the following from the last number of *The Public Circle*, believing the thought will be both suggestive and pertinent to the general issue now before the world.

All truth must individualize itself in the mind before it can centralize in society, since the latter is but a concentration of the former. Good sense would say, therefore, convert the individual soul to truth, purity, and God, and the use of Spiritualism will be vindicated, and its mission understood.—*El. Ch. Spd.*

"When new forms of Truth are revealed to man, alliances are sought with them on various grounds; and often, when it is found that they cannot be made subservient to special ends of mere personal gain, all interest straightway ceases. Thus Spiritualism has had inquirers whose aims were to forestall a rival in a lucrative market,—to make a lucky stock speculation,—or otherwise to obtain the rewards of study, foresight and industry, without first deserving them. These attempts to pervert Spiritual intercourse to ends of self-aggrandizement have more than once been deplored in communications from the Spirit-world. To the writer it was once said:

"As your own interior teaches, we return not to Earth to sow discord,—neither to ferret out perplexing temporal matters; but simply to remove from the minds of our fellow-men that mist which hath intervened and caused the most advanced mind to have misgivings as to its futurity. Our mission is to remove the mist, and enable the struggling soul to see clearly its spotless Celestial origin." * * * "Now trace back, and see what men,—men professing to belong to the harmonious philosophy,—are striving to obtain. Having once been satisfied that a power independent of self, bringing with it intelligence, was manifesting itself,—they are using that power, not for their mental advancement, but for the building up of that house which 'moth and rust do corrupt,' and to find make a *Spirit a clerk for mercenary purposes*. It is upon that I wish to speak."

The subject that I desire to convey through your brain is this: "The necessity of seeking after truth seeking truth for truth's sake, and avoiding to ask Spirits for directions in temporal affairs."

The following on the same subject was recently given through the Medium in a trance state, and taken down by the narrator, who was not aware until afterwards that the Medium had been solicited (though possibly perhaps) to aid some mining project in the country:

"Men who after having suffered their individuality to become dormant, and having looked, as it were, upon the light of the Spirit-world, and then, written, fail to have all their desires realized,—must not expect that our mission is simply to reveal to man secret treasures or mines of gold, silver or copper. We would not have the Medium associated with a visionary enterprise of one who seeks that, and that alone, which is of Earth. It were better for that soul that disappointments of the kind meet him daily, until want shall bring him to his own individuality. We would not have the Medium journey to the place, to be the instrument in the hands of a less intelligent Spirit, to designate that particular ore that he seeks; therefore, as his counselors in all things that appertain to his Spiritual good, as well as temporal,—we say, NAY,—not mix not in with the contaminating influence."

MR. DANA'S LAST ISSUE ON SPIRITUALISM.

The reader will find on the fourth page of this paper a long circumstantial detail of what Mr. Charles Partridge and others saw at Mr. Koons' Spirit Rooms, while on a late visit to Milford, Ohio.

We have published so many statements of a like character on the manifestations witnessed in these Rooms, that comment seems superfluous, still, we cannot help remarking, the facts here presented are of such a character, that we cannot conceive how any mind capable of, and attaching the least importance to, "IMMORTAL LIFE" as a philosophic truth, or as a religious dogma, can be insensible of the intellectual and Spiritual consequences likely to result from such positive assertions as are here made in favor of Spirit-intercourse. That these statements of fact will have to be met with some manifestation of reason before they can be permitted to pass from the minds of men, will be but the common expression of sense, wherever honesty is above prejudice, and love of truth superior to cant. Still, that men of education and position may, and do play fantastic tricks before the world of Sense and high heaven, is a fact that will startle none acquainted with the history of Spiritualism, to say nothing of the world's experience. We are neither surprised, nor astonished in knowing, therefore, that Mr. Dana continues to oppose and sneer at the Spirits and their manifestations, though we do feel humiliated on the score of common manhood in knowing a person, "otherwise not lacking in judgment," can so far debase his reason, and ignore his Spiritual sense, as Mr. Dana does in his methods of attack and style of argumentation; for we hold it native both to good sense and modesty, to say, that the man who can allow himself to sneer at, and burlesque the views of over two millions of minds in this country, touching a question of *fact*, and its own obvious significance, must be either Spiritually dead, or so sublimely in love with his own wisdom, as to be a consummate egotist, and incapable of candid and conscientious reasoning on the subject.

A DISEASED EYE OF 17 YEARS STANDING CURED BY THE SPIRITS.

A lady of our acquaintance, well known in this city as a remarkable *drawing medium*, surprised us not long since, by narrating a passage of her Spiritual experience, it seemed so marvellous and unlikely.

It seems some 10 years ago, one of her eyes became so disordered and deranged, as to be useless as an organ of sight, although every effort was made to restore its health and function. Drs. Freeman and Randolph of this city, were consulted as to the best method of Cure, and both were of the opinion, that the eye had best be left alone, so hopeless seemed the prospect of its restoration.

Some three years ago, the lady became a drawing medium, to attain which aid in her future development, she had to follow in the strictest manner the instructions and directions of the Spirits.

Three months after her development, the Spirits spoke to her in an audible voice, and one day told her, if she would be faithful in doing and attending to what they might suggest, in a short time her sight would be restored. About seven months from that time, her sight was restored in the following manner:

She says: "I was sitting not expecting any manifestations, when I received a *slap* as if from an open hand on my *well eye*, which prompted me to lift my own hand to ascertain what caused that sensation, when I discovered I could see with my *heretofore diseased eye*, without pain or consciousness of its ever having been effected." Since that time, she has enjoyed the blessings of sight in both eyes, and at this time enjoys the hope it will remain with her through life.

Will some of the M. Ds., D. Ds., or other *wise* professionals, solve this case according to "psychology," or some other *ology* belonging to the "occult sciences?" If they will, we shall be most happy to publish the explanation. Until then, we shall consider it a marked manifestation of Spirit power and goodness.

PROPOSAL OF BRO. J. H. FOWLER.

It would seem from the following that Bro. Fowler's experience during his late tour in the West, has suggested to him the need of a new compilation of Spiritual facts and phenomena, to meet the issue of a partially converted Church and Clergy, who have a large and generous faith in the inventive genius and ready skill of the devil, but manifest a distrustful and dishonoring conception of God and the ministry of His Angels, whenever Spiritualism has called forth discussion. We hope the friends of progress will give the work a helping hand, as there are many who desire such a publication, irrespective of its controversial or argumentative value.

The following outlines the character and method of the work, and invites all to co-operation:

FRIENDS OF SPIRITUALISM.—It is well known that our opponents, for the most part, have ceased to deny the facts of Spirit-manifestation; and, like the old Pharisees and Sadducees, attribute them to Satanic agency, or acknowledge no evidence of Spirit-existence.

To meet this opposition, I volunteer my humble services to collect and compile for publication,—and hereby invite you to forward me,—statements of such cases as most clearly indicate a *benevolent, independent, personal intelligence*, especially such as tend to identify such agency as the Spirit of some person who has lived on the earth. Remarkable cases of healing are also desired.

Let the affidavits be concise, direct, unexaggerated. Let the witnesses be none but reliable persons, and the names given in full.

Whoever will send such affidavits, post-paid, to J. H. Fowler, Cambridge, Mass.—if deemed of sufficient importance to publish—shall receive, post-paid, a copy of the work when issued.

Prompted solely by a desire to advance the cause of truth, I remain yours for humanity.

J. H. FOWLER.

A SERMON OF IMMORTAL LIFE.

Preached at the Melodeon, on Sunday, Sept. 20, 1846, By Theodore Parker, Minister of the Twenty-eighth Congregational Church, Boston, and now published by request. Fourth edition. Boston: Published by Bela Marsh, No. 15 Franklin street. 1855.

It is hardly necessary to recommend this Sermon to the reader; for the fact that Theodore Parker is its author, is quite suggestive of mental wealth and Spiritual culture, and that should be enough at any time, to suggest "better acquaintance" to all in search of truth and knowledge. The Spiritualist may not need the philosophy of Mr. Parker to prove "Immortal Life," still no Spiritualist will read this Sermon without benefit, for it sets forth his best conceptions of Spirit-life, and elaborates the consolations and joys that spring from so blissful and heavenly a truth. Beside this, it will interest the reader—if he wishes to "compare notes"—for this sermon was conceived and preached some years before the advent of Modern Spiritualism.

A WORD TO SPIRITUALISTS.

Beloved Friend and Brother Tooley: This new phenomena called Spiritualism, has, in from six to eight years' spread over these entire United States, and also made inroads in various parts of Europe, and what, dear brother, has been the fruits? I fear far in the back ground or behind the spread of Spiritual knowledge. In looking among the Spiritualists, as far as my acquaintance among them extends in this city, I perceive that very little advance in the right path has been made over the rest of my fellow citizens who are not Spiritualists. I wish to be distinctly understood in the remarks I am making. I admit there are a great many highly developed and truth-loving Spiritualists to whom I am wedded in those holy bands of true love. But are there not among those who are not Spiritualists, many persons to whom we are also wedded with that kindred feeling of love for the good they are doing in relieving the distress and poverty to the extent of their abilities, of their brothers and sisters, who, from the present state of society, are reduced to poverty and distress? But even that class among those who are not Spiritualists, as well as those who are, I am sorry to say, too few in number. What are our duties—what are our responsibilities? It is a mistaken idea for each and every person to suppose that all the wealth that thrift or fortune has placed in his hands, is completely his own, to do with it as he may wish. Forgetting that he is a steward, and that the time may arrive before he is aware, that this language will be sounded in his ear: "Steward, give up thy stewardship, for thou mayest be no longer steward." When I look into the present state of society, my whole soul is moved with compassion for my suffering brothers and sisters. When, O when will that love and wisdom principle which is the offspring of Deity, be so completely diffused in the hearts of all Spiritualists to set about to improve the present condition of society? This is the doctrine that from time to time has been communicated to us through the most truthful and highly developed mediums, by Spirits who move in the most elevated spheres and circles. Dear brother, let us try to be doing something besides listening to communications from the Spirit-world. It does appear to me that some persons are never satisfied; they are always wanting physical or Spiritual communications, and at the same time making but little advances so far as their own Spiritual development is concerned in the upward movement. It does appear to me, if all who call themselves Spiritualists were thoroughly imbued with its spirit, they would show it more effectually in their works. Among the many doctrines that are taught by Spirits, through mediums, there is not one that has so deeply arrested my attention, both for its truthfulness and rationality, as this: that we are progressive beings both in this life and the Spirit form. This being a truth that all Spiritualists admit, what an incentive it ought to give to our efforts to improve every faculty of our being to the greatest extent, while here, in order that our upward progress may be more accelerated when we are taken possession of by the Spiritual form; and in what manner, let me ask, would this be more effectually brought about than by aiding our brother and sister who are undeveloped, to call into action that divine principle or embryo of Deity that lies buried under the rubbish that surrounding circumstances and a false education have produced. For I hold that although man is not altogether the creature of circumstances, he is nevertheless impeded in his unfolding by the adverse circumstances in which his birth and outward surroundings have placed him. It is our duty, then, who have made some advances in the right path, to help our weak and erring brother. And in no way can we more rapidly advance ourselves than by aiding our brother; for, as Christ said, "there is more rejoicing over one sinner that repenteth, than over ninety and nine just persons that need no repentance." If this be true, which I verily believe, will not we who have been instruments in the divine hand in raising up and developing our weak brother, be at the same time developing the higher faculties of our own nature, and not only receive the welcome of well done good and faithful, but also be in a condition to advance with more rapid strides in the heavenly spheres. To come to the question, then, at issue, in my mind, in what work could Spiritualists be engaged in that would advance their own eternal welfare more substantially, than by an united effort to elevate those that are below them in the scale of progress; and the more degraded they are, the more need of our efforts to raise them as far as possible to our own level; for remember we are all brothers and sisters, and God the father of us all.

Oh, how I long to see some noble-minded Spiritualists who have the will and the means to set this Spiritual ball in motion, to call from the high ways and by ways those who are steeped in crime of the most revolting kind, to step forward, and by united and unceasing efforts, raise them to the dignity of manhood and womanhood. And then that beautiful text of scripture can be applied to them: "By their fruits shall ye know them"; and the consciousness of doing their duty will of itself be a sufficient reward, besides the bright unfoldings of the glorious future that is opening before them in the heavenly spheres.

Dear brother I greatly feel my incompetency to give vent to the deep feelings that at times over-spread my mind when reflecting on the degraded condition of my brothers and sisters, who, like myself, are the offspring of one Universal Parent. Do, brother, thyself, or open thy columns to some other brother who can picture in their true light those evils that I feel myself inadequate even faintly to portray, and at the same time point out the most effectual way for their removal.

Thy brother, an ardent co-laborer for the true unfoldings of the Spiritual life.

SAMUEL BAREY.

THE SPIRITUAL CELEBRATION AT WAUKEGAN.

The friends of progress in the above place, met according to previous notice in the "Grove," to celebrate the advent of light and liberty. The *Chronicle & Advocate* in noticing the occasion, makes use of the following language: "The Harmonized and Spiritual philosophers of this city and vicinity, to the number of between four and five hundred, celebrated the 4th of July in the Grove."

It was truly a harmonious gathering, without any attempt at formal display or parade. The whole proceeding seemed to move forward in spontaneous harmony.

The sentiments and principles set forth in the various exercises were kind, fraternal, evidently contemplating the future progress, refinement and elevation of the whole race of men.

The proceedings evinced a high order of talent, and showed us that progressive ideas in a moral and Spiritual philosophy are now unfolding in the mind.

Music, Speeches, an Oration, and a Poem, were the mental and Spiritual gems, that gave brilliancy and lust to the occasion.

The Poem may be found on the first page of this issue.

THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS.

NO. VIII.

PERCEPTION OF SPIRITS BY ALL THE SENSES.

Though seeing and hearing are the chief senses concerned in perceiving Spirits and their operations, yet the other senses are sometimes effected by them. St. Austin says: "The evil work of the devil creeps through the passages of the senses, and presents himself in figures, colors, sounds, odours, and infuses himself into savors, and fills all the passages of the intelligence, sometimes cruelly lamenting with grief and fear—at other times, amusing by sportive diversions."

Mr. Pordage in his book (1655), defending himself from the charge of necromancy, sets forth that his maid servant had deposed before the Commissioners that she heard music in his house when, in August, 1649, he confesses: "There appeared in his bed-chamber, in the middle of the night, a Spirit, in the shape of a man named Everard, whom he and others saw; and the same night there appeared to him a large dragon, which appeared to take up most of a large room." He continues:

"Our inward Spiritual eyes being opened, two invisible, internal principles are laid open, which may be called the *mundi ideales*, being two Spiritual worlds, which have contrary qualities: one may be termed the *mundus tenebrosus*—the dark world; the other, the *mundus univernus*—the light world."

When the dark world is opened "to the internal sight, innumerable multitudes of evil Spirits are discovered—the princes and their subjects passing before the eyes in pomp, and in chariots drawn by animals in various shapes, and monsters. Upon the windows and ceilings of the house, some of which yet remain, were imprinted images; fearing there might be danger in these figures by conjurations, an endeavor was made to wipe them away with wet cloths, which failed, for they were found to be engraved upon the surface of the bricks. We then defaced and obliterated them with hammers." He adds: "Were the eyes of men opened to see the kingdom of the dragon in the world, with the multitude of evil angels which are everywhere tempting and ensnaring man, they would be amazed and not dare be by themselves without good consciences and great assurance of the love and favor of God, and that the sense of much of those who were exercised by them was offended with noisome and poisonous smells, so that the taste was affected with loathsome tastes; as to touch, they sometimes felt strange and magical wounds—affected as Job was. The bodies felt the material impressions."

As to the light world, "There appeared multitudes of pure angelical Spirits in figurative bodies, clear as the morning star, transparent as chrysal, sending forth beams like the sun. Musical instruments and voices were heard like those St. John heard in Mount Zion, the sweetness and harmony of which cannot be expressed, nor the Spiritual delight which was infused into the soul, ravishing their Spirits into the high praises of Jehovah. So the expression cannot be given of the exquisite sense which were diffused, piercing the Spirit, which, like a cordial, had power to renew the strength of their languishing natures. The sense of taste was pleasantly entertained by invisible dew, sweeter than honey, and the Spiritual contact which the burning tincture of the light world afforded, came like hot cordials into the centre of their Spirit, being sensibly felt in the inner parts, and gave occasion to glorify and magnify God."

"Thus," he says, "continued for three weeks the conflict between these two worlds, and since which, four years, their Spiritual senses have never been shut, unless through transgression and disobedience they ran back into their earthly nature."

The author says: "For the truth of this relation, reliance must be placed upon Mr. Pordage and the others concerned with him; but that he had no reason to question the truth of it—it being usual with those who are trained up to a contemplative life to have visitations in that kind, both internal and external."

Walter Hilton, in his scale of perfection, sets forth: "That appearances or representations to the corporeal senses may be both good and evil, and that Spiritual visitations may be given by sounds, taste, smell, or sensible heat; yet they are not mere contemplation, but in respect of the Spiritual virtues of this Spiritual knowing and loving God, accompanying true contemplation. There may be good wrought by good angels, or deception wrought by wicked angels, when he transfigures himself into an angel of light; for the devil may counterfeit in feeling the same things which a good angel may work."

"The two may outwardly be alike as to feeling but differing interiorly; therefore they are not to be greatly desired or lightly entertained, unless a soul can, by the Spirit of discretion, know the good from the evil." St. John says: "Trust not every Spirit, but try first whether it be of God or not."

To know this, Hilton gives the following rule: "If you see light, or hear sounds, or have a sweet taste other than natural, or heat in the breast, or any manner of delight, or if a Spirit appear to you to comfort or teach you, which feelings you know are not of yourself—beware, and wisely consider the stirrings of your heart, for if it is drawn from the minding of Christ and Spiritual exercises, the sifting of yourself, refuse it, for it is suspicious and may come from the enemy, and through pride and presumption it might make you fall into errors or bodily and Spiritual mischiefs. But if it takes you not from Spiritual exercises, and makes you more fervent to think Spiritually, quickens your heart to more desire of virtue, increases your love to God and your neighbor, and makes you more humble in your own eyes; then you may know it is of God, and wrought by the presence and working of a good angel." St. John says: "Every Spirit that looses or unknots Jesus, he is not of God, for the greater the desire, the faster is Jesus knit to the soul."

Colinus Rhodiganus, in discussing the theory of the ancients, says: Tattius, the son of Mercury, being duly expiated by sacred rites, and but that he now lived in an immortal body, and being carried aloft, he saw and heard wonderful things. Apollonius Tyaneus writes: The Platonists were, by the power of their senses, able to force and tell things then transacting in Egypt. Plotinus says: The intellect of a prophet and of an abstracted man, although it may seem to be only in the East, may have a prospect also of things done in the West, because all intellects are everywhere, and in

THERE'S NO SUCH WORD AS FAIL.

BY ALICE G. LEE.
In the lexicon of youth which fate reserves for bright manhood, there's no such word as FAIL.—*Julius's Play of Ricker Hood.*

The proudest motto for the young—
Write it in lines of gold
Upon the heart and in the mind
The stirring words unfold
And in misfortune's dreary hour,
Or fortune's prosperous clime,
"Twill have a body, charming power,
"There's no such word as Fail."

The sailor on the stormy sea,
May sigh for distant land
And fondly dream of home and love,
Would they were near the strand.
But when the storm with angry breath,
Brings lightning, sleet and hail,
He clings the slippery masts and sings
"There's no such word as Fail."

The weary student bending o'er
The tomes of other days,
And dwelling on the magic lore,
For inspiration prays:
And though with weary brain is weak,
His brow is deadly pale,
The language of his heart will speak,
"There's no such word as Fail."

The witty statesman bends his knee
Before Fame's shining shrine,
And would a laurel wreath supplant
The crown so dearly won.
Yet though his progress is full slow,
And comes with pain,
He thinks at last the world to show,
"There's no such word as Fail."

The soldier on the battle plain,
When charged by death to fly,
And throw aside a galling chain,
Says: "O, for liberty!"
Our household and our native land—
We must—no such word as Fail—
Then breast to breast and hand to hand,
"There's no such word as Fail."

The child of God, though oft beset,
By foes without and within—
Those precious words will never forget,
And their dear meaning
But upwards look with eyes of faith,
Armed with the Christian's mail,
And in the hottest conflict say,
"There's no such word as Fail."

OPINIONS OF EMINENT MEN

ON THE CONNECTION OF MAN WITH THE UNSEEN WORLD.

FOURIER.—We find in his "Life and Theory," by Ch. Pellier, 2nd edition, 1849, page 249:—

"Fourier expressed himself as follows in a letter to Muir, dated 21 November, 1826:—'It appears that Messrs. G., and P., have given up their work on magnetism; I would wager that they don't succeed with the fundamental argument. I mean that if all is knit together in the system of the universe, there must exist a means of communication between the creatures of the other world and this one; that is to say, a communication of the faculties of the ultra mundanes or deceased, and not a communication with the latter; this participation cannot take place in the watchful state, but only in a mixed state, as sleep or something else. Have magnetisers discovered this state? I know not; but in principle I am aware that it must exist, and if it is the state of artificial somnambulism, no advantage will be derived from it so long as we are ignorant of the calculation of the sympathies of characters in identities and contrasts.—For want of sorting, according to this theory, magnetisers and the magnetised, we shall undergo a score failures for one successful result, and this will give a superiority to the sceptics and detractors.'"

AND CAMPANELLA, the great Italian Philosopher of the middle ages, says, (Madame Louise Collet's Translation, "Poesies," page 67.)

"Souls in the mask of the body present, on the theatre of the world, to the dwellers in heaven, the spectacle of their agitation."

"They perform the actions and say the things for which they were born. They go from scene to scene, and from choir to choir, sometimes sad, according to what is found to be ordained in the dramatic book."

"They neither know nor can do aught else but what infinite wisdom has inscribed therein for the good of all. (Page 142-5.)"

"Death is sweet to him to whom life is bitter. He who is born in tears should die smiling. Let us at last give up these miserable rags to destiny that lends them to us at such a monstrous rate. Before taking back altogether this mortal body, it demands of us our hearing, our teeth, and our eyes so dear. Take all that belongs to thee, oh avaricious earth! and wherefore bearest thou not me myself to the Styx. Happy he who escapes from time!"

"Oh my body! a living death, nest of ignorance, sepulchre I bear with me, garment of sin and grief, weight of misery, and labyrinth of errors, thou detainest me here below by caresses and by fear, lest I should turn my eyes up to heaven, the good supreme, and my true abode; thou fearest that smitten with its beauty, I should disdain and abandon thee—a dead coil."

Page 152.—"Wherefore this despondency, oh, my soul! thou fearest, perhaps, that I should die amidst these immense griefs; leave terror to the vulgar, thou well knowest that dying means leaving what one loves. If nothing is resolved into nothing, never he who is not dead in himself should fear aught. He who has peace within him can dread in himself no tribulation. Let no other reasoning prevail on thee, or thou wouldst be misled."

"If a material prison did not hold thee enslaved, no tyrant could do so any more than he could enslave the unchained winds, the angels and the stars. Thy torments are less hurtful to thee than those who inflict them on thee; thy torments deliver thee, oh my soul; they resuscitate thee and snatch thee from thy prison and thy grave, since, for thee the body is both."

Page 155.—"By our weak understandings and confined movements we perceive only the material things which strike the walls of our prison; but things powerful and divine escape us, for they would burst our frail envelope. We are unable to become acquainted with the secret virtues of things because our organization presents an obstacle to our so doing. The most learned here below possess but the semblance of truth."

Page 158.—"Oh! my soul, when thou shalt have once quitted this body, which thou now fearest to abandon, thou wilt entertain such an aversion to it, that, were God to propose restoring it to thee, formed of iron and glass, that it might fear neither shocks nor obscurity, thou wouldst refuse with tears, unless it were restored to thee wholly celestial, like that of the Savior when he rose from the dead."

"On beholding the immortal world, with its heavenly delights and the honors which Spirits render to God, thou wilt be astonished that he should deign to cast a look on our circumscribed earth, obscure and devoid of beauty—on this earth, where resound so many blasphemies that one would say that God has forsaken it—on this earth, inhabited by hatred, death, war, and ignorance."

The testimony of Swedenborg will, by many, be thought only worthy of ridicule; but it may very appropriately be quoted here. During his life, he astonished his fellow citizens by several marvellous things. We will cite a few of the most interesting and best attested ones:—

1st. "A demand was made on a lady of the Court of Stockholm for a debt, which she well knew her husband had discharged previous to his decease; but, not finding the receipt, and apprehensive of having to pay twice over, she went to Swedenborg. He told her, the following day, that he had spoken with her husband, who had told him where the receipt was. The deceased appeared also in a dream to his widow, clad in the dressing-gown he wore before his death, and told her that the receipt was in such a place, where she found it. She used to relate this strange adventure which the Queen of Sweden has since confirmed at Berlin, when on a visit to the King, her brother."

"2d. Being at Gottenburg, sixty miles from Stockholm, he announced, three days before the arrival of the courier, the fire which ravaged Stockholm, and the precise hour it broke out, and without having received any news, he also said that his own house had been spared by the flames."

"3d. Embarking at London, in the vessel of Captain Dixon, some one asked the latter whether he had laid in plenty of provisions, whereupon Swedenborg observed—'We don't want such a plenty, for in a week hence, at two o'clock, we shall be in Stockholm.' The prediction, as Capt. Dixon has attested, was literally fulfilled."

Note 7.—"In 1758, a short time after the death of the King of Prussia, Swedenborg went to court, whither he was in the constant habit of going. Scarcely had he been seen by Her Majesty than she said to him—'Monsieur, the assessor, have you seen my brother?' Swedenborg made answer that he had not; and the queen replied, 'If you should meet him, remember me to him.' In saying this, she meant merely to pass a joke, and had no thoughts of asking him for any information concerning her brother. A week after, Swedenborg went again to court, but at so early an hour that the Queen had not yet left her apartment, called the *White Room*, where she was chatting with her ladies of honor and other ladies of the court. Swedenborg waits not for the Queen's coming out; he straightway walks into the apartment, and whispers in her ear. The Queen, struck with astonishment, faints away, and was some time before she recovered. Brought to herself again, she said to those around her, 'Only God and my brother could have known what he has just told me.' She confessed that he had mentioned to her her last correspondence with that prince, the subject of which was known only to themselves."

Again he says,—

Art. 429.—"To throw more light on this truth that man is a Spirit as to his interior, I should wish to recount, from experience, what happens when man is removed from his body, and how, through the Spirit, he is removed to another place."

Art. 440.—"As to what regards the first point of being removed from his body, this is the way in which it is effected. Man is conducted into a certain state, holding medium between sleep and wakefulness; when he is in this state he cannot know aught else but that he watches; for all his senses are so awakened that he finds himself in the most perfect wakefulness of the body—the sight and hearing are perfect, and, most admirable in this situation, the touch, also, which finds itself more exquisite and distinct than it could ever be in the operations of the body, is most perfectly awakened. In this state it is that I have seen Spirits and angels, seen them *ad visum*, even heard them, and what first strangely surprised me, touched them, without finding scarcely any difference in them from the touch of a body. This state is the one wherein we are said to be removed from our body, and not knowing whether we are in or out of our body. I have been three or four times transported into this state, merely that I might become acquainted with the quality of this state, and, at the same time, know that Spirits and angels have the enjoyment of all their senses, and that man, in like manner, enjoys them as to the Spirit when removed from his body."

Again.

Art. 447.—"The Spirit of man, after the separation, remains a short time in the body, but only until the total cessation of the heart; this happens differently, according to the nature of the disease of which the man dies, for the movement of the heart in some lasts a certain time, and in others ceases at once; no sooner does this movement cease than man is resuscitated, but this is brought about by the Lord alone. By resurrection, we mean the Spirit of man leaving the body, and introduced into the Spiritual world; correctly speaking, this resurrection should be termed the awakening."

Art. 462.—"I have conversed with Spirits three days after their death, and all the operations I have detailed in Nos. 449, 450, were already consummated. I have conversed with three Spirits who had been known to me in their worldly life, told them that their obsequies were being prepared, and their bodies being buried at the moment I spoke to them; at the word *buried*, they were struck with the greatest astonishment, saying that they were alive, and setting in order what was of use to them in the world. Then, being better informed, they were quite astounded that all the time they had lived on earth they had not believed in the possibility of such a life after death."

"Hence, all those who come from the world into the other life are extremely surprised at perceiving that they live, and are men, as they had previously been; at perceiving that they hear, see, and speak; at perceiving that even their body enjoys the sense of touch, as before; but the most surprising of all to them, when they have ceased wondering at this new situation (No. 74), is perceiving that the Church knows nothing of such a state of man after death, and consequently, knows nothing of heaven and hell, when, nevertheless, all those who have lived in the world are now in the other life, and live as men, as they were astonished, also, that this truth was not manifested to man by vision, since it is so essential to the faith of the Church. It was told them, from heaven, that this might be done; for there is nothing more easy when it pleases the Lord, but that never would those who have been confirmed in errors against truths believe those truths, even were they to see them."

Art. 493.—"The first state of man after death is altogether similar to his state in this world, because that then it is the same with exterior; thus, his physiognomy, language, character—in short, his moral and civil life, are similar to what he is still on earth, unless he notices the objects which are before his eyes, and the things which have been told him by the angels at the moment of his resurrection, in order to assure him that he was now a Spirit (No. 450). Thus, a life is continued in another life, and death is only a passage."

"As the new Spirit of man after his life in the world is such, he is then recognised by his friends and those whose society he was wont to frequent in the world; for the Spirits recognise him not only by his physiognomy and language, but also by his sphere of life when they approach the newly arrived Spirit. Each, in the other life, whilst he is thinking of another, has immediately the physiognomy of the person who occupies him in his thought, and at the same time several deeds and actions of his life are retraced before his eyes; and when he is in this state of reminiscences, the object remembered becomes to him present, as if called for and brought before him. The same effect exists in the world of Spirits, because the thoughts are communicated there, and because there space is no longer known as in the natural world (Nos. 191, 199). Hence, as soon as they come into the other life, they are recognised by their friends, their relations, their parents, by those even who had but a slight connection with them. They speak with each other, and in short, renew the familiarities and friendships which had united them in the natural world. Several times have I heard those who came from the world which we inhabit; they were transported with joy at beholding again their friends, and their friends participated in this joy at seeing them arrive and become reunited to them. It is a very common thing for husbands to meet again with their wives, wives with their husbands, and congratulate each other at their meeting; then they remain together for a longer or shorter period, according to the degree of attachment they felt for each other in this world; and, in short, if a love truly conjugal had not united them (a love which is the conjunction of two souls by heavenly love), a short time after their new reunion they separate. If the souls of married couples have lived in dissension—if they have inwardly hated each other—they now display openly their mutual aversion, and oftentimes even abuse each other and fight, without being able, however, to separate till the moment of their passage to the second state, of which I shall treat in the following article."

Art. 507.—"When Spirits are in the second state, they appear just as they were when in the physical world; then, the things which they have done, and pronounced in the utmost secrecy are manifested in open day; for then, as external appearances no longer enchain them, they speak openly, endeavor to do openly things similar to those which they did and said in secret in their earthly life, no longer fearing the loss of their reputation, and no longer terrified by the other mortals which kept them in check in the world; consequently, they are shown in their respective sinful states that they may appear just as they really are to the angels and good Spirits who examine them. Thus it is that the most secret things are discovered—the most clandestine works unveiled. According to the words of the Lord—'For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops.' (St. Luke, xii, 2, 3.) 'But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.' (St. Matthew, xii, 36.)"

SPIRITUAL MANIFESTATIONS IN OHIO.

TO THE EDITOR OF THE N. Y. TRIBUNE.

Sir: Sunday evening, 27th May last, at Dover, Athens Co., Ohio, I walked some three miles thro' a wood over a very poor road, in the direction of what is called the Spirit-Rooms of Jonathan Koons. I noticed at the foot of a hill several carriages by the roadside, and horses tied to the fence and trees; and on reaching the place, I observed from thirty to fifty men sitting on stones, logs and fences, around a dilapidated log cabin. The men looked respectable, and their deportment and conversation bore the impress of a religious meeting. I inquired of one who lived there, and was informed that Jonathan Koons lived in that house, (pointing to the cabin), and that (pointing to a small one near by,) is the Spirit's room. I inquired what Spirits lived there, and was told that it was the room where people go in to talk with their Spirit-friends who have gone out of their earthly tabernacle. On inquiry as to what this gathering was for, I was informed that these people had come to talk with their Spirit-friends and to witness Spirit manifestations. I was informed that I might go in—that everybody was free to enter and examine the room, and to attend the circle. I selected a good "soft" stone, and sat me down, a perfect stranger, with the other disciples. I scrutinized the people closely, and listened to their conversation without joining in it. I overheard one say that Mr. Koons was in his house. In the course of half an hour, a man came out, whom several persons addressed as Mr. Koons; he glanced his eyes over the congregation; presently two men drove up, who, as I subsequently learned, came from Amherst, some ten miles distant; they were entire strangers to me and I to them; they looked around, spoke with some persons, and then with Mr. Koons, asking him whom he had there, &c., and finally asked him who I was, pointing me out to Mr. Koons. Mr. Koons observed that he had not learned my name, that I had just come, but he was impressed by Spirits to say, "His name is Charles Partridge of New York." Soon after one of these men approached me, and asked if I was Mr. Partridge from New York. I answered in the affirmative, "Charles Partridge?" "Yes," "Well," said he, "the Spirits told Mr. Koons who you were." I had not overheard their conversation, but such was the result of one of my tests as to the Spirit origin of these manifestations.

Mr. Koons and one of his children (a medium,) went into the Spirit-room alone, as is their custom before forming the public circle, to receive such instructions from the presiding Spirit (King) as he might wish to communicate. There are often more persons present desiring to obtain admittance than the room will hold. In such cases, the Spirits usually direct Mr. Koons specially to invite those in who have come the longest distance, and such as cannot remain there for another opportunity; usually calling the names of the parties and leaving out the neighbors and those who can make it convenient to be present on subsequent occasions. At one of these preliminary interviews, I was invited in by Mr. Koons. Immediately on closing the door, the Spirit took up the trumpet (described in my last communication), and spoke through it audibly and distinctly, saying, "Good evening, friends!" to which we responded in like manner. The Spirit then addressed me by name, and observed, in substance, that although they were strangers to me I was not a stranger to them; they had been cognizant of my thoughts, desires and efforts in behalf of Spiritualism from the time my attention was first called to the subject. They spoke in very flattering terms of myself and others who had been bold to testify to the Spiritual manifestations witnessed in the early times, and during

the severer trials and opposition. They had watched the *Telegraph* with anxious solicitude and with eminent satisfaction. They closed in a fervent benediction and consecration to further and greater good and uses.

After which this Spirit (King) said to Mr. Koons that they could not hold a public circle that evening, as he was elsewhere engaged. Mr. Koons expressed much regret at this announcement, and said he felt much embarrassed and mortified, because several persons were there who had come a long way; some from New York, Pennsylvania, Virginia, Canada, and at distant places. The Spirit said he was sorry, but he had engaged to attend a circle elsewhere (naming the place—a long distance away,) and he must be there in fifteen minutes. Mr. Koons would not be satisfied with any excuses, but insisted that he (King) had agreed to preside over his circle and meet the company who came there, and rather than be made the instrument of apology to others for the disappointment in the performances, he would abandon it altogether, &c. King said: "Wait a few moments, and I will go and see if arrangements can be made." He thereupon laid down the trumpet, and to all appearance left us, and we could get no further replies for four or five minutes, when the trumpet was again taken up, and King spoke through it, saying he had arranged the matter by deputizing a portion of his band to fill his engagement, and they would therefore hold a circle in that place, commencing the performance in fifteen minutes, but perhaps they would not be able to make so good music, or have the full complement of the manifestations. Thus ended this preliminary interview, which sufficiently indicates the character of all similar ones.

I attended three public circles in the Spirit-house of Mr. Koons, and three in the Spirit-house of Mr. John Tippet; they are situated about three miles apart; the rooms and manifestations are very similar, although the electrical tables, so called, differ somewhat in their construction; the presiding Spirits are of the same name, King; they claim to be father and son.

These rooms will seat about twenty-five or thirty persons each, and are usually full. Many times while I was there, more persons desired to go in than the house would hold, and some of them had to remain outside. They could hear the noise and the Spirits' conversation just as well, and they only had to forego being touched by Spirits and seeing them. The music is heard, under favorable circumstances, at the distance of one mile, or as far as any band of martial music can be heard. After the circle is formed, the doors and windows are shut, the light is usually extinguished, and almost instantaneously a tremendous blow by the large drum-stick is struck on the table, when immediately the bass and tenor drums are beaten rapidly, like calling the roll on the muster-field, waking a thousand echoes. The rapid and tremulous blows on these drums are really frightful to many persons. The beating of the drums continued five minutes or more, and when ended, King usually takes up the trumpet and salutes us with "Good evening, friends," or something like it, and often asks what particular manifestations are desired. If none are specially asked for, King often asks Mr. Koons to play on the violin, the Spirit-band playing at the same time on the drum, triangle, tambourine, harp, accordion, harmonica, &c.; upon these the Spirits perform scientifically, in very quick and perfect time. They commence upon each instrument at one instant, and in full blast, and stop suddenly after sounding the full note, showing that they have some more perfect method than we have of notifying each performer of the instant to start and stop.

After the introductory piece on the instruments, the Spirits often sing. I heard them sing. The Spirits spoke to us, requesting us to remain perfectly silent. Presently we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of human voices were in our small room singing most exquisitely. I think I never heard such perfect harmony; each part was performed with strict attention to its relative degree of sound or force. There was none of that flopping, floundering, ranting and shrieking which constitute the staple of what is latterly called music; harmony rather than noise seemed to constitute the Spirits' song. So captivating was it that the heart-strings seemed to relax or to increase their tension to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary without feeling the song of "Glory to God in the highest, peace on earth, and good will to man," spontaneously rising in the bosom and finding expression on the lip. I don't know that the Spirits expressed to utter words with their song; if they did, they succeeded in this particular no better than modern singers. But it was hardly necessary for the Spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments, and language could scarcely signify more. After this vocal performance several pieces of quick music were performed by Spirits on the several instruments. They play faster than mortals usually do, and in most perfect time throughout. If any instrument gets out of chord they tune; they tuned the violin in my presence, and did it rapidly and skillfully.

Spirits reconstruct their physical bodies, or portions of them, from similar elements, apparently as those which constitute our mortal bodies. Spirits' hands and arms were reorganized in our presence on several of these occasions; and that we might see them more distinctly they sometimes wet their hands with a weak solution of phosphorus, (which Mr. Koons prepared some time previous by their request), which emits a light so that their hands can be almost as distinctly seen in a dark room as they could be if the room were light. At one of these Circles which I attended, there were three hands which had been covered with the solution of phosphorus, and we all saw them passing swiftly around the room, over our heads, carrying the instruments, and playing upon the violin, accordion, triangle, harmonica and tambourine, and all keeping perfect time. These instruments were moved so swiftly and near the faces of the audience—so own among them—that we felt the cool atmospheric current as distinctly as we do the produced by a fan. Several of the company in different parts of the room remarked that they not only felt this disturbance of the air, but heard it, and distinctly saw the hand and instrument pass close to their faces. Several of us requested the Spirits to place these instruments in our hands, or touch us on our heads or other parts of our bodies, and in most cases it was instantly done. I held up my hands and requested the Spirits to beat time with the tambourine on my hands. They did so, and gave me more than I asked for, by striking my knees, hands and head in a similar manner. I have seen the tambourine players in the minstrel bands in New York; I have seen the best performers in the country; but they cannot perform equal to these Spirits. The perfect time and the rapidity with which they beat are truly surprising.

Spirit-hands, with phosphorus upon them, passed around the room, opening and shutting, and exhibiting them in various ways and positions which no mortal hand could assume or occupy—demonstrating them to be veritable Spirit-hands, physically organized. The phosphorescent illumination

from these hands was so distinct, that it occurred to me I could see to read by it; and I took a pamphlet from my pocket, and asked the Spirit to place the hand over it, that I might see if I could read by the light. The Spirit did so, when I at once perceived that I held the pamphlet wrong end up. I turned it, and could read. The members of the Circle remarked that they could see very plainly my hands, face, and the pamphlet I held, and as distinctly could see the Spirit's hand and a portion of the arm. I then put out my hands and asked the Spirits to shake hands with me; they did so almost instantly. I then asked them to let me examine their hands, and they placed them in mine, and I looked at them and felt them until I was entirely satisfied. Others asked the same favor, and it was readily granted them. These Spirit-hands appeared to be reorganized from the same elements that our hands are; and, except that they had a kind of tremulous motion, and some of them being cold and death-like, we could not by our senses distinguish them from hands of persons living in the form.

This Spirit-hand took a pen, and we all distinctly saw it write on paper which was lying on the table; the writing was executed much more rapidly than I ever saw mortal hand perform; the paper was then handed to me by the Spirit, and I still retain it in my possession. At the close of the session, the Spirit of King, as is his custom, took up the trumpet and gave a short lecture through it—speaking audibly and distinctly, presenting the benefits to be derived both in time and eternity from intercourse with Spirits, and exhorting us to be discreet and hold in speech, diligent in our investigations, faithful to the responsibilities which these privileges impose, charitable toward those who are in ignorance and error, tempering our zeal with wisdom; and finally closing with a benediction.

I am aware that these facts so much transcend the ordinary experience of mortals, that few persons can accept them as true on any amount of human testimony. I obtained the addresses of the following named persons, and hope they will excuse me for the liberty I take in referring to them in this connection, for the confirmation of my statements. They were present at some or all the Circles which I attended, when these manifestations occurred:

R. J. Butterfield, Cleveland, Ohio; William D. Young, Covington, Ind.; George and David Brier, Rainville, Ind.; David Edger and daughter, Mercer county, Pa.; S. Van Sickle, Delaware, Ohio; S. T. Dean, Andrew Ogg, and George Walker and son, Amherst, Ohio; Axel Johnson, Millfield, Ohio; W. S. Watkins, New York; Thomas Morris and wife, Dover, Ohio; Dr. George Carpenter, Athens, Ohio; Thomas White, Mount Pleasant, Ohio.

Many other persons were present, whose names I did not learn.

From the Eastport Sentinel.

SPIRITUALISM.

If I am right, thy grace impart
Still in the right to say.
If I am wrong, Oh! teach my mind
To find the better way.—POPE.

ADDITIONAL ARGUMENTS.

The consideration that science has been utterly unable to explain the phenomena in question, should be regarded as presumptive evidence in favor of their Spiritual character. Science may well boast of her conquest. What department of physical nature has she not explored! what mysteries of old has she not laid open to the day! These telegraphs have not become our news-carriers; these steam engines have not become our willing beasts of burden; these innumerable forms of machinery have not been adapted to all the arts of civilization, without the attainment by scientific men of a wide knowledge of, and close familiarity with, nature's physical laws. If the manifestations are explainable by any of those laws, it is reasonable to suppose that the explanation would ere this have been made. We have seen paragraphs in newspapers, calling on scientific men to expose the "humbbug" and stay the popular excitement, intimating that their reputations were concerned. This is ignorance. Science stands on sure ground. But the knowledge of one thing does not include the knowledge of another. The science of optics does not explain the science of acoustics. The mysteries of the phenomena of the day are mysteries to the astronomer, the geologist, the chemist, the naturalist, the physician, as well as to the ploughman and the tradesman; and till the facts are observed and studied, they must remain mysterious to all. Scientific men, on account of their systematic training, may investigate them more successfully than others, if their materialistic prejudices do not interfere. But familiarity with purely physical science, often engenders such prejudices; and on this account the friends of progress cannot hope for much from the assistance of the *savans*. Whoever can bring adequate powers to the work, unbiased by any habits of training, is the person to investigate Spiritualism with success; and when the world learn not to expect too much of scientific men, and not to expect too little of others, light on this subject will be speedily diffused.

The remaining considerations which I have to suggest are these:

1st. Spiritualism is philosophical, while all systems of religion which have been derived from the past are unphilosophical.

2d. It presents the only satisfactory view of rewards and punishments.

3d. It realizes Spiritual truth to our understanding, and furnishes adequate motives to goodness.

4th. It harmonizes with the teachings of Christ.

1st. *Spiritualism is philosophical; all systems of religion derived from the past are unphilosophical.*

I cannot enter into a review of the religious systems of the day to prove this charge; nor is it necessary. "Out of thy own mouth will I judge thee." Every evangelical preacher in Christendom, on almost every Sabbath in the year, separates truth into two kinds, sacred and profane—the truths of God and the truths of science, or the world; and teaches that the "carnal," or worldly, or scientific mind, cannot apprehend Spiritual truth. We might ask, how then are men accountable for sin? But *all truth is God's truth*, and the powers of the human mind are adapted to its investigation. Little by little, the simpler before the higher—as we acquire "carnal" knowledge, so must we acquire Spiritual. Spiritual truth is to be regarded only as we regard the higher studies in a school—if it is not understood it is for want of advancement, not for want of faculties suited to its reception.

When once converted, a soul can never be lost—so say several sects. Is this philosophical? No less repugnant to reason is that other dogma, that no man can keep the laws of God—as if the great Father had made imperative laws which he had not given power to obey! Need I refer to the absurd doctrine of the trinity as held by "evangelical" denominations; to the doctrine of eternal punishment for the sins of our first ancestor, as well as for our own; to the opposite doctrine of eternal happiness and holiness, commencing immediately after death, notwithstanding the grossest sins of this life—the one placing the vilest and most moral side by side in irremediable war, the other placing saint and sinner side by side in equal felicity—to show the unreasonableness of popular creeds? Doubtless, if the case required, I could weary the patience of the most diligent reasoner in pointing out the unphilosophical features of the theologies of the day.

But it is claimed that Spiritualism is not open to this charge. It must be understood that by Spirit-

ualism I do not mean everything emanating from a Spiritual source. The teachings of no Spirit are regarded as *ex cathedra*. Spiritualism, in the sense meant, is the product of human mind, and the result of all the facts observed, the teachings heard, sublimed in the crucible of reason, and tested by intuition and the light of the past. The Spiritualist subscribes to no creed but this: *All Truth, WHEREVER AND WHENEVER REVEALED.* And the evidence of truth in his own highest perceptions. It is wrong to fix a creed, because it is a necessity of our finite nature that we should see truth but in part. A paragraph from the pen of the editor of the *New England Spiritualist* illustrates this idea. "All experience proves that our views are constantly changing as we advance in knowledge and breadth of comprehension. As with one ascending a mountain—the surrounding scenery continually varies in its features—eminences which in the valley appeared to reach to the very clouds, are soon overtopped—the eye has a wider range—what was once great to us becomes insignificant—and all things become new. They only who *pitch their tents for life below the summit*—who chain themselves to a creed, like a horse haltered to a stake—the only can boast that their views have never changed, that they 'always believed as they do now.' Such only can imagine that they have arrived at absolute truth. The absolute does not dwell alone in God, and so long as we are below him in comprehension and perceptions, so long will our views of truth necessarily be *relative*."

Spiritualism, therefore, which receives today that truth which it sees to-day, and to-morrow which it perceives to-morrow, however it may modify past conceptions; accepting nothing on authority, and taking no *mystery for a guide*, may be philosophical as far as the mind may be capable of philosophical views. But creed religion which is but a dangerous crystallization of past experiences—this religion represents the appearance of things near the foot of the mountain, warped and distorted from time to time by the incorporation of some higher truths which the progress of the world forces upon it—cannot be otherwise than unphilosophical.

The Spiritualistic and "Orthodox" views of the object and character of this life may be instructively considered. The view of "Orthodoxy" is well known. But Spiritualism, instead of regarding man's condition here as probationary—a trial-life—to determine the good from the bad, preparatory to assigning him to his eternal states of happiness or misery—views this existence as *radical and indelible*—a nursery, in which the seeds of good and evil are sown, and the elements of character are formed to be further unfolded when the being is transported to other spheres. All men are regarded as candidates for final happiness, however divergent their first paths may be. Evil is looked upon as relative rather than positive, and the means of developing the soul, just as earthquakes and volcanoes develop the earth. As it is to these evils of nature, ages of action, that we owe the present habitable condition of our globe, so it is in part to these which seem to mark the human soul that its ultimate perfection will be due.

2d. *Spiritualism presents the only satisfactory view of rewards and punishments.*

I believe it cannot be denied that the unbiased mind shrinks alike from the injustice and unfairness of the "Orthodox" and Universalist doctrines of the future state of saint and sinner. No man ever lived who could see the entire justice of eternal punishment for the sins of this life; nor is it much easier to reconcile with our conceptions of right, the doctrine of no future punishment. Both are unreasonable; the former abhorrent, the latter tolerable only because it affords a refuge from the other.

The very existence of law implies a penalty for its violation; nor can the penalty be escaped when the law is broken. If I break a rod I infringe the law that bound it together. If I harm my body and debase my mind by sensuality, I transgress the laws of my being; and no repentance can restore the soundness of the one or the purity of the other. I may sin no more; but the consequences of my sin I must suffer. This is the law in this life; and why not in the life to come? If I develop my faculties in this life, shall I not enter the next a different being from what I should if I perverted my nature here? If virtuous, shall I not reap the reward of virtue? If vicious, the reward of vice? If my affections are highly cultivated, I become an angel; if hate is persistently cherished, I grow a fiend. In the one case, I enjoy; in the other, I suffer. My punishment or my recompense—my heaven or my hell, is so plainly reached. This is Spiritualism, as I understand it; and this view of rewards and punishments seems consistent with the highest conceptions we can form of God, and with all that we know of man.

SPIRIT REFLECTION OF EARTH LIFE, OR TIME, MEMORY AND TEARS.

Times' glad festivals crowded with mirth, dance and song, greet the senses of mortals of earth, with emotions of gladness, and joy begins the opening day of life. The sparkling eyes, the merry hearts and cheerful faces, hold forth to the world around, the sign, that *true happiness is for sale*. The world hastes to her mart, and congenialists hasten to purchase their preponderant desires. The sale begins, and progress, ever true to its genius, well measured steps marks the passing ground. The insensibly glides beneath feet so light. The upward sun with unerring course performs unheeded, his gliding mission, until other children of earth are born, and again the scene repeats itself, the mart of trade and traffic in happiness. We behold the purchased boon; at churches, fairs, theatres, and private circles. We see ladies and gentlemen clad in studied costumes of decorated plumage upon which are deeply etched "Behold me and my glories—come and buy."

Time passes—the pretty faces and decorated hang their beauties to the setting sun as the petals of the lotus, to catch each lingering ray to reflect their own beauty! A moment more, and all is changed. No beams of light with which to behold the sparkling gems of earthly beauty, or pearls in diamonds of mortal life. The sun has set, and the mark the dark gushing of cold tears. The sabbath mantle of night is hung forth, earth's shrouded curtain falls, the world is dissolved and the sale closes. Memory now begins; with her law costume of burning thought, she flings her pinions over the landscape of earthlife, and paints her panorama upon the inner soul. Time is gone, the day is past and with him many a throng of glorious dreams. She uplifts the lid of the urn of buried hope and love, and bending over the perishing blossoms, their withered leaves are scattered into nothingness. Time passes, although darkness has spread her dismal pall over all earthly glories in the world, on, onward still. No power of earth life can stop her wheels; the marks of her pallid hand is seen on every brow, its shadow in every bosom; in her pauseless career, she touches the beautiful and the good, and their places know them not. Strong men and women fall, the rosy cheeks, and the ruby lips are bleached. The vivid sparkle of beauty, and the kind approving smiles, are clasped in the shroud of decay, yes, darkness like a wreath of mist, mutes upon viewless space, heralding millions to their silent graves, in the chamber of the tomb. Alas! faces and footsteps are new and strange, ties have been sundered, lips in unbroken silence have ceased to speak, friends, once fond and caressing, have become estranged by folly or by guilt, have sealed trachery base blackboard, and, O, sad epic of deception's dark and turid water—The gushing soul swells almost to bursting; the lava heaves its current to the open chamber, when it gushes forth from the Christal casement, the scalding tears, reflected from the days that are gone forever.

But for once, O! my soul, pause, truly the landscape of time that is lost, and O! how goodly to flow; yes, and let the world be clad in mourning weeds, until the